

M1372

7 W March 12, 1968 Berkeley Group I & II

So tonight I said we will play a tape from one of the other groups. You must realize that there is, of course, a very definite reason for it and it has nothing to do with criticism of your own groups, because each group goes through a certain period of growth. In the beginning sometimes there is a great deal of discussion, also enthusiasm. Then gradually that peters out and then it has to be substituted by that which is actual experience. And then it can be maintained because there is a great variety of such experience. But also there are lapses and one becomes a little familiar with each other and partly you know what someone else is going to say and maybe since you know it and perhaps you don't like such a person too much, you get a little bored. And it always shows. And sometimes because of coming regularly to a meeting the interest also wanes because it becomes a little bit of a habit. And it is very difficult to bring to a meeting all the time the way you should come, that is, full of expectation of something that you should take home with you. And if that isn't there and it happens a few times, then of course you are disappointed and perhaps you consider then that you shouldn't come. But then we do come out of partly a little habit, partly because you don't want to show others that you have less interest or whatever the fear may be that makes you come and then you come half-heartedly. And that is the growth of each group. Until finally something is established like a nucleus. And this nucleus still has to maintain it; and then it can maintain it; and it doesn't matter so much anymore how many people there are because the nucleus takes care of that. You are not at that point yet. It takes quite some time,

maybe a few years of actually working together. Then many times you don't know in the beginning what actually is the meaning of work, and that there is something established among the members of the group, for the sake of work, not for the sake of having a group. But that they knew then that the group has a meaning for them; and for that they devote a certain amount of time. And the attitude then, in being sitting in a group is such that they can stand a little bit more the manifestations of other people who originally they might have criticized. And it is much more than, a willingness to accept that and gradually you might say, to apply to a group the same thing that you apply to yourself. To accept that what are the manifestations of someone else without criticism and without even wishing it to be different, but to utilize it for a fact that you observe them. And in that, you acquire then a certain amount of knowledge, which, perhaps, even at times can approach an objectivity. And then, of course, after that you might say it has to be maintained, that it will have to have life constantly poured into it, and it is not easy to maintain it, but, at least, here is a possibility of life. This group in Dallas just started, and it is full of life, and they are quite sincere, and also they are a little bit more mature. And that of course is an advantage, because they knew a little bit more about what they are talking about. They also knew what they can expect of life and they have no particular hallucinations about it. And for them it has become gradually a necessity and almost, although they have been interested in a variety of different things, having found in this something that really engages them and that they believe in and sometimes even think either now or never, that this is almost, you might say, the last interest they will have and it ought

to work, because otherwise they will give up. This kind of attitude of course is very very happy and very good reason why they continue to talk the way they do. That is one particular aspect of it. The other is that I feel, quite necessarily, that each group should know more about each other group. And in particular since we are growing slowly but surely, and that there are now about twelve different kinds of groups, different kinds of people, different varieties of people who attend and come for definite reasons of their own; that you could derive a great deal of benefit from listening to how some people try to formulate and what their attitude in general is of what they think work can mean for them and what they can extract from it. So for that reason, it is useful to know a little bit more about what other people are doing. The result on yourself is not only this added knowledge, but it can give you an assurance that there is something much more, I wouldn't want to use the word universal, but something that is much more of a general nature, particularly in the direction of a way of life or religion, or an applied doctrine that one then feels that it is worth while for yourself to spend the time since other people apparently also wish to spend the time. And for that reason it will give you an encouragement for yourself that you are part of a little bit of a movement, small as it may be, but never-the-less this is not yourself, this is not only your group, there are different people in different parts of the country who are willing to spend their time to find out what is really what about their life and to find a solution to some of their problems. In that sense then it becomes much more coherent. And then it finally will end up and I hope there will be much more relationships

established between different people, in different groups, of certain people who can afford the time to go and visit, ~~and when they come~~ that you can receive them on the level of your own and be interested in the levels that they represent. We have had a little taste of it by the trips we have made and there will be more trips. And there will be more necessity, I think, from these here on the West Coast to come a little East and see what happens in New York, or in Boston. And that gradually out of that there will be a totality of movement which can continue to grow if it has enough adherents among the members which constitute it. And that, as you know, is the aim; so that something is established that has actually life, and that can remain for at least a little while in existence after I die. So that, of course, as you know, I have in mind. And we have to learn how to utilize opportunities that are there, even at the present time maybe not so complete, not in the form of any kind of a school. But where out of reach gradually the possibility of a school will start and what we are trying to do with New York, with the Barn, so forth, I have mentioned enough about that to indicate that something is there that is planted like a germ, and all it needs now is to give it enough attention so that it can grow further. So with that in mind I would like to listen to this Dallas group. It is not a very large group as yet. Dallas, however, is the center of spiritual developments and it is a very special place, apparently, in United States, and I think there is a great deal of possibility for that. And for that reason I am very happy that there is this kind of nucleus who is really honest, trying to find what is work for them. And being able to talk about it and say it in certain words and constantly come back to what is work for them and to

talk about that and not to lose themselves, too much, in theoretical contemplations. Maybe as we listen to it, we may stop it here and there if it is necessary to elucidate something. But in general I think that the tape is complete enough, and, I hope you will enjoy it. So let's put that one on and we will stop these machines.

I think that is enough to give you a taste. I have, of course, an advantage over you. Marjorie, Marge was there also, so we both knew a little bit by visualization and how they are, what they talk about and the people, of course, have for us much more substance. But there is enough in it to give you an impression of the sincerity of them and how they want to go down to the really greatest depth they can in order to understand work and extract from whatever they have received, whatever they have listened to, the utmost, almost, you might say, to dissect this, this tape and to see what is the value for them and what can they use at the present time for their own work. And honestly- about C.M. for instance, it has no particular meaning for him. He is busy doing something in a very simple way and he doesn't want to bother too much about intellectual pursuits or even doesn't want to know about it. And he says so and the disagreement there is that they try to solve, to see if they can come to a common ground. And then, if it is understood by all of them, they can let it go. And they will talk about it until there is some kind of an understanding of it, certain definitions of that what is meant by this word or another word so there is no further argument necessary in future meetings. And the way they go after this, I feel, is a very sincere, honest attempt on their part to really, you might call it even, carry out research. Comparing

results of each other with whatever someone else may have experienced and to try to put it into very simple words in accordance with what they already know. And don't forget this group is not long in existence. It is just about four or five months at the most. But some of the people did know by reading, and they read for two or three years in contact with Ouspensky and some of Nicholl and the admission that they did make, after all they didn't get enough out of it because it was not practical. And they misunderstood certain statements of Ouspensky's. Jim Hurn also indicates. But you see this is exactly the difference between people who continue to read and they are very much affected by it and then come to conclusion that they know it because it is so clear in their mind and it is lovely and they are quite satisfied by it because they don't want to make the necessity of applying it or don't even want to consider it as something that might have a different kind of a meaning. And they simply look at it as something that ought to be listened to and understood perhaps intellectually - and that at times it might give them a good feeling. And that is all there is to it. For the rest, their ordinary, daily life is completely separated from whatever they hear or whatever they feel. And so when it finally dawns on these people that something else is needed and it is not just a nice little bit of an intellectual enjoyment, but that it really means either you are going to apply it and effect the conduct of your life and give in your life an understanding of what you must do, or it is not for you. And that because of this, there is such a conversion in themselves of finally realizing that something should be done. I have mentioned before at Walden, Jim Hurn had to give a lecture Sunday evening. And for that he was, in the beginning of course, very much prepared because he had

already before we even got there, two weeks before he had given another lecture on Ouspensky. And of course he had thought at great length about what Ouspensky meant and also mentioned Gurdjieff and so forth and then came to the conclusion that he really didn't know anything about it. And that the main point of Gurdjieff's teaching was completely forgotten. And when he started to read "All and Everything" he really found out that Gurdjieff was an entirely different kind of a person, compared to Ouspensky. And that the ideas as Gurdjieff presented them are different from the way of a little bit of an intellectual discussion that Ouspensky gives. And to come to that conclusion and be honest about it, and then to admit that he really didn't know. When he was a little bit up against it, should he give this kind of a lecture or not. You see it shows that the man is sincere and he has a conscience. And he solves it in the best way he can. He is an extremely useful man, and very brilliant. He has a very very excellent mind. And he is quite competent in what he is doing. He is a commercial artist and designer, and he has very good business, good relationships; and makes enough money to afford certain things. And there he is in the midst of his life, realizing now that so far what he has been doing was really just on the periphery. And that it is necessary to do something with it and then gets, because of it, more satisfaction and more chance of really being in equilibrium instead of just here and there. And, of course, knowing well enough that he is swayed every time by whatever happens to come around. This will ultimately give him a very definite direction to know what he has to do. And it will become the central point of his existence. Because everything will be compared with this idea of objectivity. And with that there will be a measure in his life, knowing if he

can compare it and then can say yes this is right or wrong. And this measure always has to be what is right for me is that what helps me to wake up. And what is wrong is anything that objects to it. From the standpoint of going up towards a higher level of being, or leaving earth, or whatever one would like to call heaven, or going towards His Endlessness in one's possible development. Everything that keeps you down to earth is evil. Everything that will help you to free yourself from earth is good. That is an entirely different definition of course, from what we are used to because ordinary unconscious minds think about evil and good that what is customary, that what is useful on earth, and that what prevents people from getting into prison and so forth, and whatever your regular morality is that has been prescribed because of certain civilizations. But of course this kind of an attitude has to do with the development of man away from earth and giving him freedom. And because of that this will give you finally a measure that one needs and you are not dependent any longer on the conditions of earth telling you today one thing and tomorrow something else. And that even if you go with the best of intentions to anyone who will tell you what is what, there are so many opinions in this world that no one really can agree. And so far it becomes an accumulation of a lot of data with a few people trying to make a hypothesis out of it, and even that is subject to all kinds of criticism from beginning to end. For that reason, of course, this question of objectivity as the one thing that is non-subjective will enable a person to see that what is the real truth, and if there is no further question about the truth, that is, when it is stated intellectually, and when, as far as one's feelings concerned, there is no disagreement, the old difficulty of the conflict in man is

solved, and if he then knows what is right, from the standpoint of what is enlightening to his mind, and what gives him actually feeling, and a wish, and a heart, and something that might supply at times, certain warmths within him, then he can become complete as a man, when he follows those two different inferences which are not contradictory any longer. If he has a good conscience and a good consciousness and they agree on the activity, such a man will have a will and can execute them whatever is dictated to him by that what is a higher form of his present conscious - a real consciousness. What he knows as conscious determination coming from or being in contact with that what is not of this earth. Because this of course is the real problem and that is why Ouspensky is many times confusing. Because he will tell you that already your bodies, your higher being bodies, exist. And it is, naturally, it is such an absurd statement. Because if it did exist, I could use them. And the fact that I know well enough that I cannot use them must make me come to the conclusion that either they don't exist or they are hidden from me. And the conclusion is always the same, for practical purposes, they do not exist. And therefore, I can say just as well there is no existence - then only when I make them; or what comes to the same thing, if they do exist, then they are covered, then my work will help me to uncover them so that they then can become useful to me. Gurdjieff does not make that kind of a mistake. He talks differently about a formation of soul, of the necessity of working for a soul, also talking about the not-completeness of Kasdjarian body. He talks about two senses of man outside the five ordinary unconscious senses, his sense organs, which have to be made, and for which special food should be used. Gurdjieff constantly is on the standpoint that a person

has to work; And that what would be work for if he were already complete. I say these kinds of statements, when they are made, are so misleading, that if I assume that they already exist as so called higher being bodies, then of course why would I want to work? All I would have to do is to ask God to uncover them for me and of course there they would be, and what would I be? I would never be able to use them and utilize them in any particular form, because I am not used to that kind of a state in which higher being bodies happen to exist. And I would be completely inadequate of actually living with them. I wouldn't know what to do with them because there is that kind of a life, if it existed, and being them, by definition, away from earth and lighter in density that that what is called the soul has a certain quality which for me surely is not earthly, what would I do as an ordinary earth being, simply accepting it for a fact that it is there? It would come exactly to the same thing as talking about God, then expecting God to be here and I understand Him. There is nothing in my equipment at the present time that prepares me for a conscious state. And unless I knew how to become conscious, and let alone with the consciousness that I have a good conscience that I can rely on all the time and it is always the same. That is an entirely different question. It is quite logical I must do something about it in order to acquire it. You see, this is what I meant with having this little group. You now see what they do. You also see and compare it with what you are doing. And to what extent that you think you are doing similar it is quite right. Nobody will accuse you that you don't, but in your own conscience you must really know what is your attitude and has been, let's say, because here this tape from Los Angeles, 1331, was played and what was your reaction to it? This you don't have to tell me, it is your

question. You have been exposed to many things of that kind, and what have you done with it? I will talk more and more about the relationship among yourselves as members of a group. I started by saying something last Sunday about your attitude regarding this possible radio business that we had talked about before. And I will tell you in no uncertain terms about what I think is wrong with you. Because either you grow or you don't. And as long as I can see the possibilities of growth and also believe that there are things in the way of such a growth, it is up to my own conscience to tell you and try to tell you in such a way that perhaps you can be encouraged to do something about it. If I fail in that attempt, it may be due to my saying it and the way I say it. But if there is the least little grain of conscience in you, I am certain that you will understand what I mean and then you will try and make attempts in accordance with that. Because you see you have not as yet sufficiently worked together. You remember one evening on one of the trips, I believe it was on a Monday, I talked at Clara Street about feeling, about relationships among yourselves. I said also at that time it is the kind of meeting you should listen to again. And I think that some of you probably have done it. But the actuality of putting to practice what was then meant by relationships between people, and entering into each other's lives, as it were, and actually to operate and work together on the basis of really wishing to understand and to be able to tolerate the existence of someone else in whatever way they are, and whatever statement they make, and whatever nonsense they are talking about - that that which unites us all is a question of life. And the realization that if this life has to be expressed in some form or other and

that if each person honestly and seriously tries to do that, that is enough for co-operation. Because that is the feeling I am talking about which is recognized. It is not a question of your intellect. Your intellect will follow. There will be enough opportunity to argue, and you can talk from now until dooms day in order to clear up certain concepts so that you are clear about it in your mind. But about your feeling, there should never be any particular trouble and never any disagreement. And in effect, you should love each other. There is no reason why you shouldn't. Because on the road to a purpose and an aim which is a way and which is a way from you, away from all of us, ahead of all of us in one's life, there is no interference what-so-ever with your own life as you want to live it. You are not taking anything away from anyone, and no one takes anything away from you. All you have to do is to try to understand what the other is striving for. And to work together on that kind of a basis and forget for sometime a little bit of their own idiosyncracies and their characteristics which maybe sometimes you dislike and they dislike probably in you. But if you have your eye on that which you wish to accomplish that is actually, do you want to grow and somehow or other want to understand what is meant by freedom from yourself. And the development for yourself of having in your way of thinking and feeling a very definite line that you can follow, something like a guide that you know that each time you could return to and refresh your memory. And then again start out again on the basis of having understood sufficiently of what is meant by work. Then there is no reason why you cannot love each other for that particular reason only. You must appreciate when someone actually wishes to tell certain things for your benefit. It is a matter of sharing many times of

that what someone else presents to you of their own life. And they are willing to share it because they believe it will do some good in order to say it then for your sake. They don't have to say it. And very little is there really that they want to show off because they have had a wonderful experience and want you to admire them. The discussions in groups in work simply means that you try to share with that what you have experienced. And when you wish to do that, it is to credit of someone else. It is that they will realize that you want to say something again for their benefit. And you have to appreciate that that is what their attempt is. But what do you do? Just the opposite. You try to find fault with someone who says something and you want to improve on it. And you want to add to it. And you want to disagree in order to show a little bit that you know more. Leave things alone when they are there sufficiently said for someone, and particularly in front of new people who want to know something. They want to know something. They don't want to know your confusion. And there is still a little bit of that kind of an argument in the presence of others which is completely useless. There is enough you can agree on and let it go. And give a person just enough so that he can work with that, and come back next time and tell about their experience. And you listen. And then you give an answer in accordance with what is required. But not because you want to compare yourself with your so-called comrades, and then believe that you know a little bit more than they do, or that you can talk better and perhaps, that you can formulate better, or that your attitude is better because you have more feeling. It is still a long way before you come to these conclusions and will listen to them. And that when you then listen to them that you are willing to do something. It doesn't matter how long it takes.

Naturally, and it is logical, that it shouldn't take too long a time, but there is nothing you can do to hurry it. And the only thing that is required is your sincerity. When that attitude is there in listening to someone telling about their own, what they have experienced, that listening is enough even if you cannot answer it. Even if it means that you don't know and that perhaps you can profit to find out what someone else has experienced, and maybe it will help you. And when the other person can formulate a little better than you can, all right, you can profit by that also. But it is not necessary to say yes I knew that also, or yes and I can match it with something else of my own. Why do I say these things? Simply because you need it. You have to have something that is among you as a paramount fact for all of us. That is the sole reason for having a group. Because if you can show unity among yourselves, there will be an appreciation of each other's work. There will not be any criticism. There will be simply a wish to understand it. If you don't understand it, you will keep your mouth shut. Don't be jealous. Each person is equipped with enough. Each person is different. You will learn to know how different they are. Give them a chance to find out how different you are. And let it go at that. Don't argue about such things. Don't feel badly because you happened to think about something a little too late and someone else has said it. Next time you may be the first to say it, who knows, for yourself, what is needed to take in whatever you can, wherever you can, at any one time you can. And then to be honest if you want to give it again back to someone else, maybe, or in the presence of others and the aim in a group is to maintain a level of work; And not to allow discussions to go too far, and have the strength to stop it when it goes off in the deep end. That is everybody's aim. If you

sin against it yourself, then you criticize yourself first. If you are within yourself and you see what actually happens, you will find out facts about yourself. You consider yourself first before you start on someone else. Work on yourself and yourself only, not the other people. You don't have to tell them. Why is it a little easier when you work physically together? Because you have some other kind of an aim and in that no one can criticize you really. Unless you happen to saw a piece of wood in two where you shouldn't have sawed it and everybody notices that you made a mistake. But otherwise, it is a little easier because physically you become responsible for what you are doing and you are not under any obligation to tell other people about it. The difficulty in talking about an aim which is a little bit away from you is that you are going to be criticized by the means which you formulate your aim. And then there is always fault to find in how and what kind of word you use. Unless a word is completely wrong and misused in the sense we know it - and by this time you ought to know what the ordinary A-B-C's mean - and what words like participation, experimentation and conscious labors and so forth, what the particular concepts are. If you don't know that yet, you don't belong even to this group. But if you do know that, then there is no further argument about it. Then all that counts is to see what is the attempt, honest as it must be, towards reaching something that is an aim away from all of us. And it is away for quite a distance away from all of us. What is this conscious state? What is real conscience? What is a real man - what is harmony? What is really needed for balance? When that kind of an equilibrium, that you are not going to be disturbed in a variety of different conditions as you might ever experience and how you cannot get out of their way because you have to face them?

This is the whole problem that you constantly will have to face for yourself. And those attempts they can be recognized and they can be made someone else's attempt. I mean by that - when you talk about your attempts, of wishing to work, you share what your attitude was with someone else. And he can understand it when he also works. Because we all know how difficult it is. We know what we are up against. We know what unconscious life really means. We know all the bondage that is there - the many, many strings with which we are attached to our manifestations as human beings. This is what constantly keeps us, that is the bondage of earth - our manifestations. And to be able to get rid of it in such a way that you can say I can leave it or take it as I wish or as may be necessary for certain conditions - whatever I have to do. This is freedom from oneself. Freedom is not that you leave the earth. Freedom is that you are on earth, but free. And that in that, whenever you now exist on earth, that you can be free to do whatever is required. And at times when it is not required, that you don't do. And that you can choose between that what has to be done. One way or another, that you are at all times knowledgeable about what may be used for the accomplishment of a certain purpose - of that what is in ordinary life - of that what you could perhaps reach by different ways and not knowing what is the right way, that then, knowing the right way, you will do it regardless of whatever it costs you. Because if you are free, it doesn't matter. Because you can sacrifice at any one time the totality of all your life if you wish, provided aim is high enough to keep an existence after you die. This after all is the aim if man wishes to become what he should be. That aim is again not of this earth at all. It belongs

to a level where man should be, normally growing, so that if he actually could live that way on earth, that earth would become a real planet. And to some extent if you honestly want to look at your work that way, you help mankind to grow, you help the earth to fulfill its task, its own task of developing. You assist. You become part of something that is of universal value. Because you link up in the same direction, you are going with your development in that what is the direction of all things in the sense of evolution towards the Sun Absolute. Try to think of that, that you are not just by yourself on this earth. That there is a definite reason you are born in the midst of mankind and that something has to be done in order to save that because so far, there is very little saving and we are going much more down hill than we go up. And you must know by this time because you are no fools. You know well enough what education has done to you. And you know well enough also how you happen to live and how you had to live the way you did and how perhaps that produced a mechanicality in your own without any control - without any ability to get away from it. And that you were forced and predestined to be what you are at the present time - unconscious little creatures, reacting only. Whatever it is, you define that yourself to be and whatever you can believe. You must also know that if you actually can understand what is the purpose of life for yourself, that you will learn to understand what is the purpose of mankind. And perhaps you will understand why it happens that the earth is the way it is. And that accepting the condition in which that earth is now, that also this earth has aspirations towards wishing to grow and to satisfy mother nature. Because mother nature does not always want to remain mother. There is an end to motherhood also. That is when the child has grown up

and stands on its own feet. And then the mother is happy because she has fulfilled her obligation of educating. If mother earth will educate the earth so that the earth becomes a planet, mother nature will be very happy because, you might say, there is no more to be done than to retire. And perhaps she can live then in very great silence on the earth when it has become a planet. You can help. Not for nothing that Gurdjieff talks about a fourth and fifth rule of objective morality. Try to think a little bit, further than your nose is long. The first three have to do just with your ordinary personality as it is. But what is the framework in which it belongs? And what is the perspective for man when he wishes to grow? It is that man grows to become harmonious. But then after this harmony is reached, what then? As a spirit living constantly? It is exactly the same as the angels playing on a harp - only on a little higher level. The totality of man has to be understood by those who actually are willing to sacrifice all they are for the sake of helping to exist and continue to exist in the image of His Endlessness. If once and for all you start to realize that there is a much higher aim than just eating, drinking, and living the way we do on earth. And even with the little aspiration that you might have and vain attempts that you do make every once in a while to wake up, that something should be in you so inspiring that you really could not forget it and that every day when you wake up there is that definite something in front of you to which you wake up again and then you see it and you realize then the necessity for yourself - for God's sake do something about your own life. And work as well as you can - as much as you can, because the time, the time is not so long anymore - you must also

realize that, there is a great deal to be done. And even in this lifetime why do you want to waste another lifetime in order to fulfill your karma? You have the chance now. There is no reason to return to this earth if you don't want to. Why repeat it? Because you will repeat it if you remain unconscious. There is no question about it, because in an unconscious state you won't work enough in order to have enough material even to live on the lower level of the spiritual world. Life is totally an existence in the universe. It is something that is absolute and it can never die and it never will die. All that you experience is a form of life as we know it in human beings or a few other so-called living matter on earth. And that is all we think exist and is all we know about because we don't see it. But where is your perception for the possibility of seeing things you don't see with your eyes and of which you must admit they have existence because here and there, there are certain indications that something of that nature must exist, we say, outside of this world; no, they exist right now in this world, you only don't see it. The same as you don't see ultra-violet light and you don't become aware of perception in some kind of a perception if infra-red and all the heat rays of the radio waves - of everything that is x-rays - everything that is outside of our little visual spectrum either of light or of sound. All these things are in existence and much are much more than that what we can at the present time conceive or even that what we experience. And why should man be so limited in that sense that even if he exists in this life that he couldn't believe in the existence of something else. As that what he happens to see with his eyes that is only a very short section of the rates of vibrations which

of course theoretically must exist and which at times he knows that they do actually exist. You see, the perspective of yourself - that what you can see in little children when you actually watch them and to what extent they are still part of that totality of which we have already closed ourselves up by covering ourselves with all kinds of layers of culture. And that prevents us of course, nothing can penetrate anymore. We are so completely immune and we are so blaise. Why not work in order to give it a chance to make that what is the covering transparent so something can come through. And when it is then after transparent, translucent, it will give from inside out to the rest of the world. That is the aim of man and also his task and his responsibility. And if you can take, take it. If you don't understand it, it is just too bad for you. You will live many lives in the same way in order to find out ultimately that this what I am saying to you now is the truth. And you may as well take it now, sooner or later you will have to accept it. But when you do take it, you take a responsibility for maintaining that as a fact. And you also know that then there is on you the requirement of waking up so that with this waking up you will actually be able to fulfill your obligation the best way you can. When you can do that, then at least you may be, in the real sense of the word, a happy man. Because you have a soul. And you will actually be able to live there when time comes in order to continue at least for that particular period the life which is now as an entity in you and which then can be contained as such until even that as a soul you are willing to give up and fuse with the totality of all things existing. And then understand what is meant by His Endlessness as a concept of infinity. We are

engaged in something that is not only useful, it is very lovely and beautiful. If you know how to take it, how to use it, how to eat it, how to digest it, how to change it and convert it into actuality of working. This you have to learn. Sometimes it is a long road, but don't give up, because one of the things for harmonious men is to be patient until he has been able to fit all the different parts together like a puzzle. We are figuring out puzzles because they are secrets we don't know. And we measure one thing or another and try to put one thing together with something else and it doesn't fit as yet. And be patient because if it is not fitting now, take it away until you find something that will fit. Ultimately it all has to fit. It has to become one sphere - the totality of which is that what is all and in which you are still a part of a sphere. That that what is your life is your own. The sphere is the totality of everybody. In that way you don't lose yourself; You find yourself in the proper place, because then you know what is the aim of your existence and the existence of everyone around you. And then, in reality, you will love them because they are alive, like you are alive. We will still talk about a variety of things before I go. One thing you have to consider: We have that Group III in San Francisco. What are we going to do after I go? I would like your ideas on that. Do we want to continue or not? And if you continue, who will take the responsibility for it? It is a responsibility if you want to, we can also stop it. I will bring it up tomorrow evening. We will talk about it. Some of the others may have some idea, but what are we going to do? Because if it doesn't exist, your Group II will be affected, and you have a hell of a time with it, because you cannot refuse influx of people who want to know and you cannot always expose the others of Group II.

to the fact that everytime and every week maybe ordinary work has to be explained from beginning to end, much to the annoyance of those who really are working already and of course who would like to talk about their experiences. You have to solve that problem because you are big enough for it now and it is up to you to look it really in the face and to try to come to a definite conclusion. But there are a few other questions - we will talk about it in time. Originally, I thought that either we listen to that tape together and then in listening to it, I thought that was enough because it gave you a certain taste. And I also thought since we don't have so much opportunity, not anymore, that we talk just a little bit about the nature of work and the nature of man. And also I had in mind to play a little bit if you wish. Very simple but just, you might say to . . . to settle the evening. It is a little different way of talking. There is something that one can say and communicate with one's feelings. And music is good for that because it has words which are not in the regular vocabulary. And they are not words that are made up of letters, but they are the words which contain space within each letter. And they are lines where, in between the lines is that what is being said. It is time to become something without a particular form, but in which feeling must have a place and temporarily uses the sound of a note in order to convey it by means of rates of vibrations. So when you do listen, listen with your heart, not with your mind. Never mind about your mind. Never mind what it sounds like so you can place it or compare it. You take it for whatever it is - sound and no more. And don't be prejudiced if you possibly can. So alright Ron, would you push that thing?

End.